

REFORMED CHURCH MESSENGER



Summer outing of the chapters of the Reformed Churchmen's Leagues of St. John's, Middlebrook; St. Michael's, Bridgewater; and St. Stephen's Church, Harrisonburg, Virginia, on Aug. 6 at Massanutten Caverns, Va. 126 were present.

At Dawning

(A Prayer)

Though some have said that Thou,
O Lord, art hard to find, that only
rarely and to the chosen few Thou
dost reveal Thyself, yet to me they
who say so are mistaken: for Thou
art ever more revealed than con-
cealed in all this wondrous world.

The fresh summer morn seems
touched with Thy very finger-prints;
in the hush of this holy hour I hear
Thy messenger; and as the world
awakens I hear a voice that cries:
"It is the Lord." Amen.

—Addison H. Groff.

A Recipe for Happiness

A recipe for Happiness?

That is not much to ask—

A simple thing to tell you HOW,

To MAKE it is the task!

You need a heap of SELF-RESPECT;

(That does not mean CONCEIT!)

Assurance at the end of day

To keep your slumbers sweet;

Assurance that you did your BEST,
Nor compromised with WRONG;
But battled bravely, routed SIN,
And hummed the victor's song!

Then mix in SMILES and FRIEND-
LINESS,

Add a worthwhile WORK to do,
The whole you leaven well with
LOVE . . .

Lo—there's HAPPINESS for you!

—Grace Harner Poffenberger.



CHAPTER No. 72, CHURCHMAN'S LEAGUE OF ST. PAUL'S CHURCH, MILLTOWN, NEW JERSEY
REV. RUSSELL D. CUSTER, PASTOR

Left to right, front row, kneeling: Christian Jensen, Elmer Beecher, Landis Brindle, Elmer Hoelzer, Richard Mahlmann, Elbert Apple-
gate, Christian Junker, Reuben Hoelzer, John Glock, Arthur Heinz, George Christ, William Meirose, Sr.

Second row from front: John Christ, George Kuhlthau, Russell Lins, Charles Els, Jr., Theodore Fahrenholz, Frederick Grutter, Robert
Clelland, Secretary of Chapter, John H. Lins, President of Chapter, Russell D. Custer, Pastor, Robert Beecher, Frederick Luttmann,
Treasurer of Chapter, Conrad Ochs, James Martin, Helmer Anderson, William Graulich.

Third row from front: Alfred Christ, Isaac Van Arsdalen, Edward Acker, George Ahrend, John Dorn, Jr., William Bradley, Harold
Christ, John Lins, Miles Kuhlthau, William Lins, Herman Willenbrock, Henry Willenbrock, William Buttler, Raymond Conover, Herman
Fahrenholz, Charles Hartlander.

Rear row: John A. Christ, Fred. G. Lins, Henry Christ, Charles Kaiser, Sr., George Geiar, Jr., Fred. Kohrher, V. D. Le Terre, John
H. Junker, Russell Kuhlthau, William C. Kuhlthau, Edwin Kuhlthau, Harold De Hart, William Junker, Bernard Gill, Edward Beecher,
and Robert Smith.

PHILADELPHIA, SEPTEMBER 27, 1934

ONE BOOK A WEEK

"THAT STRANGE MAN UPON HIS CROSS"

In the course of his reading Dr. Richard Roberts, the gifted pastor of Sherbourne United Church, Toronto, Canada, and author of "The Preacher as Man of Letters," came across a letter to Baron Francis von Hugel by George Tyrrell written in 1900. Father Tyrrell could not pass it by. It arrested him. "What a relief if one could conscientiously wash one's hands of the whole concern! But then there is that Strange Man upon His Cross Who drives one back again." Roberts found it arresting him in the same manner. He could not get by that Man upon that Tree. It haunted him. He kept coming back to it. Finally it flashed upon him that here was the secret of everyone who came up against it. They could not define it. They could not describe it. Why try to define it? Why not lift Him up and let Him produce His effect? "I if I be lifted up will draw all men unto me." Let me stand and gaze. Let me feel Him saving me! "That Strange Man Upon His Cross" (The Abingdon Press) by Richard Roberts is an attempt to analyze this feeling which the "Man upon His Cross" produces without trying to describe or define it in any way. The book deals with the bare fact of the impression Jesus has made upon the world and the problem of accounting for it.

As one stands before Him there is first of all a certain "excitement" produced such as one never gets elsewhere. This is spoken of by all the writers of the Gospels. He produces an effect such as no other man produced. The Gospels are the story of the excitement produced upon the writers as much as they are the story of Jesus. They always call forth that excitement in the persons who read them with an open mind. Often this story of

the "excitement" is as important as the fact itself. Schmiedel found only nine instances where there is no hero recorded in the Gospels. "He spoke a word to Matthew sitting at the toll booth; and immediately Matthew quits his post and follows him. 'That,' said he in his heart, 'is the man for me'; and to the end of his days there was for him no other man. For this excitement was of a sort that did not die down. Wherever Jesus went there was excitement. . . . He provided excitement in spite of himself; he provoked it simply by what he was. . . . But wherever he met with the simple heart and the open mind, he startled men into the kind of excitement that drove Matthew from his booth and the sons of Zebedee from their nets and turned them into wanderers on the face of the earth." The amazing thing, as Dr. Roberts points out, is that He has still the same power to produce that excitement.

The second point that Dr. Roberts makes is that Jesus stands out as a great "teacher" without thinking of Him as a teacher at all. He stirred in men's souls certain principles for life without their becoming conscious of what they were. They adopted a new rule of life without becoming aware of it. They took certain rules without knowing they were adopting them. The point was that Jesus produced a change in the inner man without their knowing it. "The one point, however, that is important here is that the kingdom of God in the mind of Jesus was primarily an affair of the inner man." The rule of God always begins with Jesus as an invisible and inward thing, whatever expression it may afterwards assume. It probably will assume outward form but Jesus was not concerned over this. He knew that if He could only get men to adopt certain great spiritual teachings

their application in forms and details would take care of themselves. The immediate end of His teaching was to persuade men to suffer the Divine Order to break into their hearts. He went about teaching in synagogue and out of doors. His teaching was in its central note an emphasis upon the inner life of man. Righteousness He taught, but righteousness was not a matter of outward performance, but of attitude, to Jesus: "Whatsoever makes for the increase and unity of life is right; whatever hinders the increase and the unity of life is wrong."

And so the story goes on, considering Jesus next as "the man of action" and as "the crucified". I have not space to go into the subtle processes by which Jesus comes to take the choice which He does. He can become the man of action and assume the Messiahship which will draw the multitudes about Him. But He chose the immediate and fundamental religious challenge. It was in the character of a religious leader that He went up to Jerusalem. He chose the far-off religious victory rather than the immediate political victory. First things first. He came into Jerusalem riding upon an ass to show the people that they were being cheated out of the Kingdom that was theirs. "He was the arm of the people ready to strike the blow for their rights in the kingdom of God." Everything was ready. The high priests met the challenge. For a while it seemed as though they had got the victory. But they had not. He had won the victory. They hung Him on a cross and left Him there. But He has hung there ever since, an emblem of self-sacrificing victory. The generations have gone by and each generation has said: "Ah, that strange Man upon His Cross!"

—Frederick Lynch.

My World and My Task

DR. E. G. HOMRIGHAUSEN

"The world" is no longer an abstract term to be used by people who interest themselves in so-called "problems". The world is today the very reality in which we live. Our "splendid isolation" is an illusion. Pointing the accusing finger at Europe no longer is warranted. We, too, are a part of the sick world, whose sickness has been long agrowing, and in which the World War was only one of the major crises.

This western world is sick, and everywhere one travels today one feels the heightened pulse-beat and the fever. To cope with this disease, which has many sides, such as a precarious monetary system, lack of confidence, threat of war, unemployment, impatience, youth uprising, and social "new deals," many leaders are applying their remedies. Some are drugging the patient, others are using the knife, and some are standing by in the hope that he may get well naturally. And no one knows exactly what to do, nor whether the patient will get well.

Everywhere there is a repudiation of the old, a straining towards the new, without knowing what the new will be. And the fear of the imminence of war is everywhere, even though men do not want it. New ideas of education, of freedom, of religion, are being born. The old liberalism is repudiated, democracy is too slow and inefficient, the easy bourgeoisie life is

hated, and impossible conditions are revolted against.

Europe, yes, and the world, is filled with impossible conditions. From the channel to the Bosphorus, there are pressures, injustices, isolations, incompatibilities and boundaries that will never be settled by mild talk. The whole set-up is one grand mistake. And there is no mutual will to arbitrate. The impossibilities of the situation are such as to give no promise of peace. One cannot blame any one nation for it. It is the result of a series of bad, blundering, international "diplomatic" agreements—based upon anything but justice!

It is no wonder that men are talking of the end, and the beginning of a whole new mythos of civilization. The end of capitalism, of organized religion, of democracy and liberalism, is taken for granted in many spots of Europe.

And Europe sees us in the U. S. in the same position. If the United States escapes some such procedure as many European nations have adopted to cope with their almost impossible economic, moral and political conditions that move from one complication to another, it will be only because of the vastness of this country and its youthful spirit, so Europeans think. We may not have Fascism, because we lack the cultural and national pathos, and we are no united

race; but it will be some sort of strong emergency martial dictatorship, they feel. And anyone who lives in Europe long enough to get the perspective on American life will see that our problems may take on a more chaotic condition than is possible in Europe.

What are we as individuals to do in the face of this condition? We must forget impossible ideals, such as a warless world, and seek to avoid realistically another specific war. Stop attempting to crusade for world goodness until first we see how wrong we have been in building an old world that could fall so tragically! Stop pointing fingers of accusation at Europe as long as politics are so dirty here, and crime the worst in the world, with a record that is filled with downright greed that has threatened our resources and driven us into such conditions. This mess of ours is the outcome of a moral apostasy that betrays a perverted spirit.

Then, we must realize that the days of big crusades are over, and the way out is hardly in easy slogans, but in a long, bitter, sacrificing trek, which may involve years of convalescence, in which we will have to be extraordinarily careful.

Now that we have missed the great opportunity which was opened for us some 20 years ago, we will have to live with our materialistic choice and suffer the de-

(Continued on Page 15)

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EDITORIAL

ATTENTION! BOOK NUMBER CONTEST

The MESSENGER's annual Book Number will be issued on November 29, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big MESSENGER family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD MOST LIKE OTHERS TO READ. The MESSENGER offers a prize of \$5 for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letter ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's office by November 12. (Name of titles, authors and publishers must be given at the top, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? *There are many who say that they have been inspired to read good books by the suggestions in this Book Contest in the MESSENGER.* The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

* * *

SAVING MEN EYE-TO-EYE

When Paul attempts the herculean task of preaching Christ to the Macedonian world, he goes to a river-side place of prayer and begins by telling his story to a few women. We should probably hire a convention hall in the heart of the city, make use of the arts of the publicity agent and seek to save a multitude quickly. But Paul talks to a few women in a quiet place. His strategy needs to be considered seriously by those who would make a vital Christianity triumphant. Why is it that we lay so much emphasis on the large public meeting and neglect the person-to-person conversation which the history of the Christian movement proves so conspicuously effective? The great crowd may be stirred, but it dissolves easily and the indi-

viduals who composed it go their separate ways without the inescapable challenge of a word spoken eye to eye. If we really believe that the religion of Jesus should take hold of all human life and redeem our relationships, our convictions must be far more frequently expressed when our audience is one man or one woman or one child.

This is one of the really great opportunities which the Sunday School teacher has more than any other worker in our Churches—that he can fellowship with a small group, learning to know each one by name, and week after week speaking to this intimate circle the passionate convictions of his heart. Whether he thus uses the personal strategy of Paul is more important than an accurate and detailed knowledge of the Bible or a dozen credit certificates for the study of leadership training courses.

Even when Paul is thrown into prison, he continues his invasion of the Macedonian world by finding an individual to whom he can break the good news of salvation. Thus, the jailor and all his family join the fellowship of the Christian pioneers. Other men, less passionate in their faith, might have brooded in those stocks, but Paul would not despair in his campaign so long as he had one man for an audience. Silas shared his eager convictions and joined him in his conversations with the one prospective convert.

Eager convictions! So eager that the men who were possessed by them did not sit down and calculate meticulously what would be the price if they expressed them here or there, or what inconveniences they might be made to suffer if they converted this man or that woman. One cannot read the history of the early Church without being deeply impressed with this whole-hearted, uncalculating passion of those who belonged to Christ. It is not only Paul, but the great company of early Christians who say, "Woe is me if I preach not the Gospel!" There is in their daily life a rush of urgency which literally carries them along as a sailing vessel is borne by the winds of the sea. They speak to friend and stranger as if everything depended on their speaking. For they fear that unless the light that is in them lighten their evil times, the darkness of eternal death will envelop and crush human life. This eagerness, this sense of urgency contrasts strangely and ominously with the easy-going opinions of modern religious people.

Wise men that they were, Paul and Silas must have foreseen that the conversion of the young woman who brought gain to her masters by her soothsaying would vex and anger these masters and bring dangerous consequences. Honest religion has again and again interfered with the making of money. In our own times it is a very serious question whether an ethical Christianity and a pagan profit system can much longer be at peace with each other. The deprivations and sufferings of an era of economic depression now reinforce the judgment of religion that the ways in which we make goods and distribute them war against fellowship and culture and happiness. And so the note of urgency is coming once more into our religious utterances. We are beginning to say boldly that the world is headed for disaster, that it needs at whatever cost to change the direction in which it is speeding, that the darkness of annihilation moves in over the horizon, and that we must learn to be brothers or we perish. A new reverence, a more daring intelligence, a more courageous dependence on love—these our times desperately need. And men who are consumed with the fires of God! —F. D. W.

* * *

GREETINGS TO GENERAL BOOTH

Apart from the fact that our country will be robbed of the presence of so valuable a citizen, there should be universal rejoicing over the election of Evangeline Booth as World Commander of the Salvation Army, which her father founded. Her thirty years of work in the United States have been so rich in fruitage that it constitutes a monument of extraordinary beauty and influence.

In welcoming General Booth to New York after her election, Mayor LaGuardia said: "You are the General of the greatest and most useful army that was ever organized or commanded. When the armies of the world can dedicate themselves to humanity, as does your Army, then we will have reached the millennium." General Booth replied: "It is the passionate desire and importunate prayer of my soul, in a world rent by hatreds, fearful of wars and revolution, dismayed by depressions, that as General I may be empowered by God to lead the Army forth again and again, undaunted by difficulties, undiscouraged by obstacles, untrammelled by fear."

The prayers of all good people will follow her into the great task which she is undertaking. We are grateful to remember all the Salvation Army has done for the poor, for unfortunate women and neglected children as well as hungry and unsheltered men. It has undoubtedly proved a blessing to tens of thousands who would not otherwise have been reached by messengers of the Gospel of love and friendship.

* * *

WILL IT "BLOW OVER?"

The other day we received a communication which asked: "Have you noticed much improvement in the movies since the reform wave started? Has Movieland really reformed?" Well, perhaps it is too early to give a positive answer to these questions. That eternal vigilance will be required seems evident.

The other day, in one of his letters to the newspapers, Will Rogers, who has been traveling around the world, wrote that he hoped this cleaning up business would get cleared up before he got back. "In fact," he said, "that's why I sorter had to duck out; to let this morality wave kinder blow over. Will Hays advised me to duck, for awhile, but he showed 'em that it wasn't his fault. Anyhow, it's good to get away from it all awhile. Maybe they will get onto something else by the time I get back. *We are a people that don't stay with one thing very long.*"

Of course, Will is spoofing as usual, because the pictures in which he appears are, at least, comparatively clean; but in his reference to the permanence of reform waves, there is plenty of warning in what he says. As a people, we seem to grow weary in well doing all too soon.

At any rate, the movie trust has been smoked out. Although a few years ago every effort was made to persuade us that Mr. Hays was putting his high moral codes into effect in the motion picture industry and the movies were becoming models of propriety, we are now told that he was really helpless, that he is in no sense to be blamed for the smut and indecency exhibited on the screen, and that it is only since the Churches have entered upon this campaign that real power has been put into his hands. Of course, this puts Mr. Hays "on the spot", because *we now know just who will be to blame if the industry continues to send a mixture of filth and inanity around the world.* It is our clear conviction, however, so far as the campaign for clean pictures is concerned, that it has so far fallen far short of its object and is greatly in need of re-enforcement persistency and perseverance.

* * *

WHO PAYS THE BILL?

When a strike is called in any industry, who shall pay the bill? Surely the Public, the Taxpayer, should not be expected to support the striker and his family.

So long as the organization responsible for calling a strike cannot finance the striker and his family during the strike period, that organization should not presume to call a strike and demand or expect the public to finance its cause.

Government facilities now exist for righting any injustice perpetrated by either employer or employee, and an appeal to the constituted authorities should result in the needed relief. If the government fails to provide that justice, then it has failed to serve its subjects and only pandemonium can reign and all must suffer the consequences.

A striking group should assume two responsibilities at least: the first, support its subjects; second, hold its subjects from endangering human life and from destroying property. If it cannot guarantee those rights to citizens, it had better not assume the responsibility for creating a situation it cannot control. —C. S. A.

* * *

GOODNESS WITH A PLUS

In a sermon in *St. Martin's Review*, the Rev. C. H. Ritchie says: "If Christ came merely to tell men to be good, there was nothing new about His message. Men knew that long before. But He did come to bring men Godliness—that is, *goodness with a plus*. Christianity does not consist in abstaining from doing things that no gentleman would think of doing, but in doing things that are unlikely to occur to any one who is not in touch with the Spirit of Christ."

We must not forget that heart-searching question which comes to us from the New Testament: "*What do ye more than others?*" As a matter of fact, the followers of Jesus are expected more and more to qualify as *experts in goodness*—the sort of goodness which consists in doing justly, loving mercy, and walking humbly with our God. This high requirement is not meant to dishearten us, but to challenge us to be and do our best. What a gracious thing it is to be known among our fellows as those who "go the second mile," who gladly work over-time, who cheerfully exceed the literal requirements of the law of duty, who keep on doing things so kind and so brotherly that others not in touch with the Spirit of Christ wouldn't think of or imagine.

* * *

LET US KEEP SANEDAY

People are discussing with considerable heat the old question as to whether Sunday is the last day of the week or the first. More important than whether it is the first is whether it is the worst.

Unfortunately quite a large class of Americans might well write Sinday rather than Sunday. A captain of an

excursion steamer said that he was taking a load of "merry-makers" for a week-end trip to Bermuda but that by the time they got there they would not know whether they were in Bermuda, China or Greenland. They were typical of those citizens who plan all the week for Sunday sprees or jamborees.

Others, not so far astray, waste, or worse than waste, what ought to be a day of renewal, culture, joy. They have six week days and one weaker day. Not choosing the actually vile, they concentrate on the trivial. Either they exhaust themselves in doing nothing, or they hustle, hustle, hustle about superficialities. Monday morning finds them, not better prepared for the duties before them, but dull, depleted and discouraged.

No one is likely to plead for a return to the dreadful so-called Sabbath of the olden days, an extreme from which the present folly may be in part a re-action. It is in order, however, to call for a Saneday, *a time when bodies are refreshed, minds re-oriented, spirits re-allied with the Infinite*. This respite from the over-busy life of a strenuous century ought to be, not a weaker day, but the strongest day of all.

—G. E. H.

* * *

THE SHOE ON THE OTHER FOOT

In these days many pastors' salaries are in arrears. Some know that they never will receive all of the salary due them, for, unfortunately, there are some official boards which do not take this matter seriously enough to make an earnest effort to secure the funds to meet the salary arrearage. "It is just too bad, and we are sorry; but the members will not pay up and few will increase their contributions." This is given as their explanation for the deficit, and they seem content to let it go at that.

Now the cold fact is this: As long as a pastor's salary is in arrears, *he is loaning* that amount to the congregation to help pay other debts. If he never receives all of his salary, then that which he does not receive is a direct, even if compulsory, contribution to the support of the Church.

Suppose he loses only a week's salary, at the very low rate of \$25 per week. That is really a contribution of \$25 to the Church. Now suppose he should say to his congregation, "This is one week's salary of \$25 I am contributing to help meet the expenses of the congregation; and as it seems that the congregation considers this no special hardship, I sincerely hope that, next week, all of the members who are on salaries will also cheerfully contribute one week's salary. These contributions will pay all our congregational debts and leave a surplus." Well, would this invitation be received graciously and considered just?

Now, you brethren who work on salaries, if you consider it a light matter for your pastor's salary to be in arrears, or if by reason of hard times he must lose some of it, suppose *you* loan the congregation an amount equal to the pastor's deficit; or if he loses, *give* to the congregation an equal amount.

In brief, put the pastor's shoe on your foot, just for a week, and see how you like it.

—MR. X.

* * *

THE SHAME OF A CITY

At this writing, it is not clear whether the Mayor of New York City will approve the shameful proposal of the Board of Aldermen and the Board of Estimate to raise money for the unemployed by means of a lottery. But the very fact that the plan has been seriously proposed and would probably be approved if it were deemed possible to "get around the law," is a public scandal and a rather convincing evidence of the present deplorable state of public opinion in America.

The *New York Times* does not hesitate to say that "even if the scheme survived the court test, it would still be opposed on the ground that it is degrading, humiliating and destructive of city credit. A debtor is not likely to improve his standing with his creditor by offering as col-

lateral for a loan his promise to sell chances in a tavern or pick pennies out of the gutter."

We might wish that the *Times* could see with equal clarity how undemocratic and basically unsound it is to extract blood-money from an infamous business like the liquor traffic, which caters to the vices and weaknesses of our people. We can be glad, however, that this influential journal seems to see the truth of what Governor Clinton, in New York, remarked over 100 years ago when he said that the lottery was universally conceded to be one of the "most pernicious modes of raising revenues."

* * *

SERVING HUMANITY

It was Sunday evening, and twilight was casting its restful shadows among the trees before our house. Sitting on our front porch we heard voices singing in the distance. Slowly the singers seemed to draw nearer. Then we heard clearly the refrain, "God Will Take Care of You." Next followed, "In the Sweet By and By." All the while the singers came nearer. Now we could see them; a group of about 20 young men and young women, slowly moving up our avenue. As they passed our house they sang "The Old Rugged Cross." And as their voices faded in the distance, we heard the refrain, "I'm Praying for You."

As they passed us, a young man stepped to the porch and said, "Don't you want to contribute something to our work for humanity?" We dropped our contribution into the box he carried, and with a "Thank you" he was gone, leaving in my hand a folded circular. Going to my room, I read it. It bore the title "SERVING HUMANITY." It was illustrated and told of the relief work that was being done among the lepers, the sick—in and out of hospitals—the needy and distressed, by the Seventh Day Adventists.

I confess that I was very favorably impressed by that group of singers. I thought, "Why cannot more of our consecrated young people 'carry the Gospel in Song' to the multitudes who seldom or never enter our Churches, and never hear the 'old, old story' repeated for them?" Why do not some of our Christian Endeavor societies plan and carry out such a "Serving Humanity" program as this? Surely some hearts would be touched, and perhaps some world-weary ones would believe that God will take care of them, if in true penitence they rest their weary minds, hearts and bodies at the foot of "The Old Rugged Cross."

—A. M. S.

* * *

DIAMOND ANNIVERSARY OF A BELOVED TEACHER

That was a worthy and beautiful tribute paid last week to one of the most distinguished teachers of our Church, the Rev. Dr. Richard Conrad Schiedt, Professor Emeritus of Franklin and Marshall College, whose 75th birthday anniversary occurred Friday, Sept. 21. Hundreds of his boys vied in doing him honor. Many who could not come to the birthday dinner at Lancaster were present in spirit to wish all good things to their beloved teacher and friend, and many sent warm-hearted greetings. A notably large and representative committee arranged for the dinner and planned the making of an etching of Dr. Schiedt by a leading artist and endowment of a fellowship in his name.

In his characteristic humility we understand the good Doctor was heard to remark *sub rosa* that all the fuss was a case of "much ado about nothing"; but you couldn't make those who know and love Dr. Schiedt believe anything of the sort. As a matter of fact, few teachers in any college have won more fully the affection as well as the admiration of their students. Whether they agreed with his views and pronouncements or not, his boys could not but sense both the wealth of his abundant learning and the sympathy and tenderness of his great heart, which was big enough to include an intimate personal interest in the highest welfare of all his students. Small wonder, then, that they hold him in such high esteem. The MESSENGER joins with a host of friends in saying "God bless you" to Dr. Schiedt.

The Thoughts of Justus Timberline

"Nothing but New Testament Religion!"

"Justus," said a friend of mine last night, "what do you think of this new religious outfit that's coming to town?"

He knew that I knew what he meant, and I half suspect he hoped I would come down on the newcomers hard. For I know him and his prejudices, which, by the way, are not without their uses at the proper time.

"Well, Brother Barham," I said, "if I'm not mistaken, these folks will bring us a new wrapper for the old goods."

And Brother Barham, who is not as slow by several miles per hour as he sometimes pretends, wanted me to enlarge a little on that point.

Just to oblige, I said, "I understand that the workers we expect to welcome are Christians. They may have a new set of words for old, familiar ideas, but at bottom they are genuine Christians. They'll probably tell us a good many things we already know."

"Then," said Brother Barham, "what's the use of havin' 'em come?"

"That's just the point," I told him. "Nobody's coming here to bring us any new gospel. They can't, if you ask me. But are you satisfied with the way our Church people are handling what we know? You're not, as I happen to have heard you say once before."

"We need reminding of our duties, as well as our privileges, both personal and as a Church. We've said the same old things so often, in the same old way, that the words have lost their edge."

"A young fellow who heard these people in Cincinnati told me that he thought they were nothing more than New Testament Christians. And I wondered what they would be if they went any further than that."

"The fact is, Brother Barham, we have to take a fresh hold of things every once in a while. I remember a face powder ad that appeared in the magazines years ago. The makers of the stuff announced, 'We could not improve the powder, so we improved the box!'"

"I don't know whether these people we are expecting will improve our box of religion or not. But they seem to have changed it somewhat. And I'm in favor of that."

"William Booth did it; and John Wesley before him. Stanley Jones is doing it now, and so is Kagawa. Moody did it for his time, and you can think of plenty more who have done it."

"My point is that none of them improved the powder. Study them as much as you please, you'll find them 'nothing more than New Testament Christians.'"

"But they found new ways of presenting it to the world, very much to the advancement of God's kingdom. And anybody who can do that has my consent without asking for it."

"I'm with what Pastor Robinson told the Mayflower Pilgrims when he bade them good-by. God has new treasure to bring out of His Word; no Church and no country and no sect can pump that spring dry."

"Well," said Brother Barham, as he started away, "we may get something new when these visitors arrive, but they'll have to show me."

And I have a notion that they will.

Bringing Up Parents, Too

The usual talk about modern youth having suffered from lack of parental control seems to me to avoid the real difficulty.

My own youth was lived in the days when what father said was law, and what father said was mainly what mother had told him, without his being aware of it.

I know parents of today who have simply given up, as a bad job, the whole business of discipline. They can't follow the example of their own parents; and they can't or don't tackle any other method.



So their children, who have escaped one sort of bringing-up, are not exposed to any other. Small wonder some of them are now past living with.

I know a home in which defeat was never even considered. The old way of arbitrary authority was not thought of, but a new way was explored. And it has worked.

The idea, in brief, is that parents have to learn to be decent parents, before they can train decent children. They, as well as the youngsters, need discipline.

So this couple set about the job of bringing up themselves, also, and they let the children have a hand in the process.

Two Messages From The President

All good citizens will be pleased to read the following messages from the President of the United States:

(1) In a letter to Dr. William T. Ellis, originator of the idea of National Recognition Day for Sunday School Teachers on Oct. 6, President Roosevelt wrote as follows: "I am pleased to learn that a nation-wide tribute will be accorded a large group of our citizens whose service to this Nation, as well as to religion, has been and is one of the real forces for good in our national life. I suppose that most of us, at one time or another, have been helped by Sunday School teachers. I am one who strongly believes that the Sunday School teachers have helped shape the American character."

Very sincerely yours,

Franklin D. Roosevelt."

(2) In a communication to Mr. Walter W. Head, chairman of the National Committee, Religion and Welfare Recovery, which is asking for the universal observance of Sunday, Oct. 7, as Loyalty Day in the Churches, with the slogan, "Every Member Present or Accounted For," President Roosevelt wrote as follows: "I am gratified to learn that leaders of the three major faiths have initiated a movement for recovery in the fields of religion and welfare. Not only economic, but moral and spiritual foundations, throughout the entire world, have been shaken. A more abundant life for our people, in the last analysis, depends upon a deeper realization of moral and spiritual values."

"I deeply regret that official duties prevent accepting your kind invitation to attend the meeting of the National Committee on Religion and Welfare Recovery in Chicago, Sept. 20. I earnestly hope, however, that there will be a widespread and hearty response to the call which Protestant, Catholic and Jewish representatives have issued to the people to assemble in their Churches and synagogues on Oct. 6 and 7 for the purpose of rededicating ourselves to the service of God and of our fellowmen, for surely we all feel deeply our human weakness in the presence of the problems that confront us as a people and our need of divine strength and guidance."

Very truly yours,

Franklin D. Roosevelt."

At every stage, they recognized that the children had new rights, as well as new duties.

I have known them well, and have had my own fun out of watching this curious partnership as it has developed. One of the finest things about it has been the way in which each has recognized the special capacities of the others.

The children have freely admitted that they were lacking in certain forms of experience, and so needed to get the facts and the reasons from the parents. The parents recognized that the children were living in a world from which adults are shut out, and information about its interests could not be dismissed as "childish."

You can imagine how this must have produced endless discussions; but please don't condemn the plan on that account.

In some homes I know of, parents and children bore each other, not to tears, but to temper; because neither tries to understand the other. There has never been any boredom, and rarely a touch of dullness, in the home I'm telling about.

It practices a kind of "sharing" which works better, even for the religious life, than that of the Group Movement—altogether and always healthy and full of zest.

The children have not become all that the parents wanted them to be, and it is worth reporting that the parents changed their minds about the most desirable future for their children, almost as often as the children did.

Anyway, I think the experiment worth considering, and even of cautious and judgmatical imitation.

The Selfishness of Some Christians

The most disagreeable man in our town is a man with a just grievance. He was treated very badly by his Church, and at first he had the sympathy of most of us who were outside his Church, as well as of a minority on the inside.

But we've stopped sympathizing with him, and for the very good reason that he can't, or won't, stop his everlasting complaints.

A wrong was done him, and I think that even the Church would admit it now, if he hadn't made any adjustment impossible by what he's said since.

Now, Churches do these things. So do lodges and clubs and cities and colleges and business firms. Everybody has a grievance, or could have, against somebody.

The hardest thing in the world for an offended brother to do is to look at his own trouble as philosophically as he looks at the troubles of other people.

The man I'm talking about would put his Church to almost any humiliation, if he could. But when some other man has had an equally unhappy experience, he can't see why so much of a fuss should be made about it.

I know a woman who, when her little boy died, declared that she couldn't ever again believe in the goodness of God.

But 50 children have died in our town since her little boy was born, and the death of all 50 never gave her faith in God's goodness a single flutter.

We are, all of us, unconscious egoists. And we ought to be. But when we think that our particular trouble is important enough to challenge the attention of men and angels, while we are completely unaffected by the similar troubles of others, we are worse than egoists.

I hope to hold to the last my faith in God's goodness; because I remember that if our Master had let go when He was in supremest trouble, He could have been no help to anybody, then or afterward.

It is one thing to believe when all goes well with us (though it may be going badly with many others); it is another and more Christian thing to believe "when darkness hides His lovely face."

SYMPOSIUM: *The Church and Social Problems*

THE CHURCH AND SOCIAL PROBLEMS (By a Pastor)

Chief Justice Hughes has rendered an inestimable service to the whole Church in calling attention to the proper sphere and function of the Church in human life. Our American courts very wisely refrain from rendering opinions on any issue except when a concrete case is presented, and then only after all the evidence has been presented and analyzed by competent lawyers. Far too often our Church judicatories pass judgment on social, economic, and even political issues, without either evidence or pleadings, and with only preconceived notions as a basis of judgment.

The old adage: "Let the shoemaker stick to his last," is still valuable. If a state banker's association undertook to dictate the qualifications of candidates for baptism, or if the A. F. of L. presumed to formulate a new pericope for the Church, probably our sense of humor would save us from apoplectic wrath. That our conduct is equally ridiculous when we oracularly give a deliverance on matters far beyond our sphere should be obvious and would be, were we not so greatly obsessed with the sense of our infallible omniscience.

But there are other reasons of far greater moment why the Church should refrain from dogmatizing on social, economic and political subjects.

1. It betrays a lack of faith in the power of the religious life, and of the gospel which we profess as the motive force of life. The work of the Church is sal-

vation. We teach that men are saved by the power of a new life; and that new life is the creation of the Holy Spirit mediated by the preaching of the gospel. When we tell the world that a "new social order" is a prerequisite to salvation, we virtually confess a lack of faith in the gospel and in the power of the Spirit to transform mankind.

2. When the Church, both in the sessions of its judicatories and through the public press, declares itself on social, economic and political issues, it inevitably creates in the mind of the laity an exaggerated estimate of the importance of these minor matters, and a correspondingly low estimate of the value of the spiritual life.

3. Justice Hughes points out that an atmosphere of liberty is essential to spiritual culture. There are times when it is necessary for the individual minister of the gospel to proclaim boldly the principles of justice, truth and liberty; and he can do this with effect only when the ecclesiastical body of which he is a member has refrained from an ex-cathedra utterance which regiments both his speech and thought. We gain nothing in liberty when we substitute the ukase of a Synod for a bull of the Pope.

4. The Church is far from being in a position to lay down any rules or regulations for industry in such matters as living wages, unemployment insurance, old age pensions or any other of the pet theories of those who formulate "social service" resolutions for our Church judicatories. No other corporation on earth pays such low salaries to trained workers as does the

Church. Ordained ministers more than any other workers are estopped from changing to other methods of attaining livelihood; yet the Church makes no provision whatever for the unemployed minister under seventy years of age. We have a pension system for aged or disabled ministers, and minister's widows, who receive a stipend which averages somewhere between abject poverty and actual starvation. For other employees—organists, choir leaders, janitors and others—not only is the wage rate far below that which the Church demands of industry, but no provision whatever is made for the years that follow productive activity. "First cast the beam out of thine own eye and then shalt thou see clearly to cast the mote out of thy brother's eye." How any minister or elder can support the high-sounding resolutions on these subjects which we adopt annually, in any other than a Pickwickian sense, is beyond the comprehension of this writer.

This communication, which far transcends the 300 word limit set by the "Messenger," is written in response to a request. It seemed desirable that the unpopular side be given by someone who honestly believes that the majority is not necessarily right. Coupled with the request was the suggestion that I need not sign my name; a letter or pen-name would be sufficient. In view of this hint, Mr. Editor, please permit me to subscribe myself,

Amos Oliver Reiter.

St. John's Evangelical and
Reformed Church, Allentown, Pa.

NEWS IN BRIEF

ATTENTION! BOOK NUMBER CONTEST

The "Messenger's" annual Book Number will be issued on November 29, and we aim once more to feature the contest which has aroused so much interest among our readers in recent years. We desire to publish again a few letters from the men and women of the big "Messenger" family which tell us in YOUR way, and from YOUR point of view, WHAT BOOK YOU HAVE READ DURING THE PAST YEAR THAT YOU HAVE ENJOYED THE MOST, THAT HAS HELPED YOU THE MOST, AND THAT YOU WOULD MOST LIKE OTHERS TO READ. The "Messenger" offers a prize of \$5 for the best letter of NOT MORE THAN 200 WORDS on the above suggestion. Books will be given to the writers of the letter ranking second, third, fourth, fifth and sixth. All such letters must be in the Editor's office by November 12. (Name of titles, authors and publishers must be given at the top, but will not be counted in the 200 words.) Write plainly on one side of a sheet and give an assumed name to your article, giving your name and address on a separate sheet. Will you, in this way, help to "pass on" the best books to other readers? There are many who say that they have been inspired to read good books by the suggestions in this Book Contest in the "Messenger." The time is short. Won't you do it at once? We greatly covet your co-operation—and do it within 200 words!

NOTICE

The Fall Conference on Christian Education to be held at Perkasio, Pa., on Saturday, Sept. 29, will begin at 9.45 A. M., Standard Time.

FALL MEETINGS OF CLASSES FOR OCT., 1934, ACCORDING TO THE RECORDS OF THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

OCTOBER 2

West Susquehanna (10 A.M.), Rebersburg, Pa. St. Peter's, Rev. A. J. Miller, Rebersburg, Pa.

Lehigh, Blandon, Pa. Maiden Creek, Rev. M. H. Brensinger, Fleetwood, Pa.

Schuylkill (9 A. M.), Schuylkill Haven, Pa. St. John's, Rev. E. S. Noll, Schuylkill Haven, Pa.

Maryland, Lineboro, Md. Lazarus, Rev. John S. Hollenbach, Manchester, Md.

North Carolina (10.30 A. M.), Hickory, N. C. Corinth, Rev. Harry D. Althouse, 1218 11th Ave., Hickory, N. C.

Ft. Wayne (2 P. M.), Magley, Ind. Salem, Rev. David Grether, R. D. No. 1, Decatur, Ind.

OCTOBER 3

Indianapolis (10.30 A. M.), Clay City, Ind. St. Peter's, Rev. Moritz G. Clausing, R. D. No. 3, Clay City, Ind.

Notice—The Fall Meeting of the Classis of Westmoreland will meet in St. John's Evangelical and Reformed Church (Harrods, near Greensburg), Tuesday, Oct. 9, at 9.30 A. M., instead of meeting in Vandergrift, Pa.

—Will S. Fisher, Stated Clerk

East Ohio Classis will meet Monday, Oct. 8, 1934, at 1.30 P. M. in St. Paul's Church, Mt. Eaton, O. Persons desiring entertainment will please notify the pastor loci, Rev. S. J. Flohr.—Rev. H. N. Smith, Stated Clerk.

NOTICE. The various Boards, representatives, etc., will please note that the Fall Meeting of Schuylkill Classis, scheduled to be held in St. Paul's Church, Summer Hill, Rev. Eneas B. Messner, pastor, on Tuesday, Oct. 2, 1934, at 9 A. M., has been changed to St. John's Church, Schuylkill Haven, Pa., Rev. Dr. Elmer S. Noll, pastor.

—O. R. Frantz, Stated Clerk.

CHANGE OF ADDRESS

Rev. Albert S. Glessner from Youngstown, O., to "The Drusilla," Berlin, Pa.

Next week the "Messenger" returns to its regular 24 page size.

With this issue of the "Messenger" the Editor-in-Chief completes 17 years of service with this journal.

In Christ Church, Altoona, Pa., Rev. Charles D. Rockel, pastor, Harvest Home service will be observed Sept. 30.

Rally and Promotion Day will be held in Zion Church, York, Pa., Dr. J. K. McKee, pastor, on Sept. 30, with a combined service of S. S. and Church.

Rev. Dr. Albert S. Glessner, whose present address is "The Drusilla," Berlin, Pa., is available for supply engagements and other ministerial ministrations.

To honor the honorable is to honor oneself. The Community which is quick to recognize the worth of its own public servants is the one which is endowed with the noblest spirit. In paying tribute to that silent, unremunerated host of helpers of humanity, the Sunday School teachers, by keeping Recognition Day adequately on October 6, a city is at the same time revealing its own character.

Dr. Will H. Houghton, of Calvary Baptist Church, New York, has resigned to accept the presidency of the Moody Bible Institute, Chicago, to succeed Dr. James M. Gray, who becomes president emeritus.

Notice: Right now is the time to help your student friend beginning his or her work in Philadelphia by sending city and home addresses to Rev. Clayton H. Kanck, 3601 Locust St., Philadelphia.

Harvest Home service was held in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, on Sept. 16. Attendance good considering the rainy day. Offering, \$122.08.

Lebanon Classis, Eastern Synod, will meet in stated Fall Session, in Trinity (Tulpehocken) Church, Myerstown, Pa., Rev. J. D. Backenstose, pastor loci, on Monday, Oct. 8, at 9 A. M.

Beginning Sept. 1, the young people of Hope Church, Philadelphia, Dr. J. M. G. Darms, pastor, began the publication of a 4-page bulletin with a staff of 9 departmental editors.

We are glad to note that Mercersburg Academy opened its work for the new school year with a 25 per cent increase in the student body over last year. The opening address was made by the headmaster, Dr. Boyd Edwards.

President Walter L. Lingle, of Davidson College, in a full page article in "The Christian Observer," upon National Recognition Day for Sunday School Teachers, Oct. 6-7, suggests as a text for Recognition Day sermons, "They that be teachers (marginal rendering) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."—Daniel 12:3.

On Oct. 7, at 10 A. M., Christ Church, Roaring Spring, Pa., Rev. C. Earl Gardner, pastor, will celebrate in a most fitting manner the 30th anniversary of the erection of the Church edifice. Rev. Dr. Oswin S. Frantz, of the Lancaster Theological Seminary, will be the speaker. S. S. Rally Day will be coupled with this service. The public is very cordially invited to attend, and especially former members. A brief history of the congregation since its beginning will appear in the "Messenger" shortly after the anniversary services.

On Sept. 9, in St. Paul's Church, Edinburg, Va., Rev. J. Philip Harner, of Charlottesville, dedicated in Holy Baptism, Josephus Albert, infant son of Rev. and Mrs. O. B. Michael, at the regular morning service. Rev. Mr. Michael is pastor of St. Paul's. The child was named after its 2 grandfathers. Little Alice Marie, their other child, reverently held the beautiful silver fount. The pastor preached the sermon from Luke 18:16. A silent committee artistically decorated the Church. Rev. and Mrs. Harner were on a visit to their former home; Mr. Harner was pastor from 1927 to 1930. This happy relationship made the service an affectionate joy and a most appropriate event.

The 2nd fellowship session of the Reformed Churches in the rural district of Chester County was held in East Vincent Church Sept. 17; 204 members of the Churches represented in the group attended; combined choirs sang under direction of Rev. R. E. Stout. Dr. Paul S. Leinbach, editor of the "Messenger," made the address on "Remembering the Word, Keeping the Sabbath, and Honoring the Sanctuary." The ladies served refreshments following the service. The 3rd session will be held at Brownback's Church Dec. 3, and will conclude with a joint Communion. The pastors present were: Revs. R. E. Stout, L. C. Gobrecht, T. H. Matternas, H. S. Kehm and Wm. Y. Gebhard.

The Rev. Henry Snyder Gehman, Ph.D., S.T.D., was inaugurated on Sept. 19 as Professor of Old Testament Literature in Princeton Theological Seminary. The service took place at 11 A. M. in Miller Chapel. After the invocation by President J. Ross Stevenson and singing by the Sem-

inary Choir, Dr. Lewis S. Mudge presided at the inauguration of Dr. Gehman. The charge to the new Professor was given by Dr. Wm. B. Pugh, and Dr. Gehman's inaugural address was on the theme, "Some Present Day Values of Old Testament Studies." Dr. P. K. Emmons offered the closing prayer. We are justly proud of this honored son of our Church, and join in the prayer that Dr. Gehman may be abundantly blessed in his important work for the Kingdom.

In the Milltown, N. J., Chapter of the Churchmen's League, a picture of which appears on our cover page today, there are 78 members enrolled. This active and progressive Chapter has aided materially in the social and financial program of St. Paul's Church, Rev. Russell D. Custer, pastor. The following 19 members were not present when the above picture was taken, or have been added to the rolls since that time: Emil Betzler, Charles Christ, Russell Conover, Henry Hartlander, John Montgomery, Frank Monaghan, Martin Mueller, Clarence Petersen, Harold Richter, C. H. Rudolph, Everett Ryno, L. R. Setter, John Smith, Philip Spratford, Henry Wagner, Jesse Williamson, Harold Lins, William Ochs and George Andreas.

Hercules found the task of cleaning the Augean Stables too great for his own strength. So he diverted the River Alpheus on to the foul mess, and thus the stables were purged and purified. Perhaps the present crime wave and political corruption and widespread carnality can be wiped out only by letting in the waters of a master emotion, such as religion and patriotism. On this principle, the National Recognition Day for Sunday School Teachers, on Oct. 6, opens the gates for a flood-tide of popular consciousness of the deeper, nobler sentiments of life.

The 10th anniversary of the Men's Congress of Fort Wayne Classis will be held in St. Peter's Church, Huntington, Ind., Rev. R. B. Meekstroth, pastor, on Sept. 30. At the morning session, Rev. Mr. Meekstroth will deliver the address of welcome and the main address will be delivered by Dr. Paul S. Leinbach, editor of the "Messenger." Others taking part will be: Revs. David Grether, C. W. H. Sauerwein and Harvey E. Harsh and Mr. Louis Kibiger. Mr. Fred Bloemker will render a solo. In the afternoon, the address will be delivered by Mr. W. H. Witthaus, president of the Brotherhood of the Evangelical Church. Others taking part will be Revs. Matt. Worthman and R. S. Mathes, and Mr. Dean Walker. Mr. Robert Augsbarger will render a solo.

We have just seen a letter written by our old friend Dr. Z. A. Yearick, of Bethlehem, who on Aug. 12 celebrated his 89th birthday. A few sentences from this letter will, we are sure, be of great interest to our readers. Dr. Yearick writes: "I am still enjoying good health for one of my age, except that I am nearly totally blind and deaf. I write a great deal, but do it by the sense of feeling and not by that of sight, as I cannot see a particle of what I write. I am trying to stay young and healthy as long as possible. I walk a half hour in my backyard, keeping on the path by means of spots of sunlight. This is my physical exercise and I engage in writing to keep mentally active and free from worries." This is certainly a fine example to set and we hope that Dr. Yearick will long remain young and healthy.

Members of Pittsburgh Synod's Missionary and Stewardship Committee held an all day meeting in St. Mark's Church, Pittsburgh, Pa., on Sept. 19, in conference with Executive Secretary Dr. W. E. Lampe, concerning the coming Kingdom Roll Call. Letters were sent to those unable to attend, outlining the gist of the Conference, and urging co-operation. A consistorial Conference, including St. Paul and St. John, Olivet, and St. Paul and Bethany, Butler, under the direction of Allegheny Classis M. and S. Committee, will be held

in St. John Church, Olivet Charge, Butler, on Oct. 2. Speakers include: Rev. J. F. Bair, "Evangelical and Reformed Church Union"; Mr. W. A. Ashbaugh, "The Appportionment," and Rev. Frank Hiack, "The 1935 Budget."

Owing to the death of Rev. I. S. Ditzler, the White Deer Charge, in Union Co., Pa., West Susquehanna Classis, is vacant. The charge consists of 3 congregations at present, with one about to be disbanded. There are 2 other congregations which were supplied by the pastor of the charge. The parsonage, with all conveniences, is located at West Milton, across the Susquehanna River from Milton, Pa. Also, the congregation at West Milton recently completed a fine, up-to-date Church School building. The Classical Committee on Supply are Revs. Ira W. Frantz, Mifflinburg, Pa., and H. H. Rupp, D.D., Lewisburg, Pa., and Elder B. B. Huntington, West Milton, Pa., the latter a member of the Joint-consistory. Communications may be made direct to Elder Huntington.

We refer editorially today to the interesting event which took place in Lancaster on Sept. 21, when the 75th birthday anniversary of Dr. Richard C. Schiedt was celebrated, and in which so many of his former students, who number over a thousand, participated. Dr. Schiedt was born in Weissenfels, Germany, Sept. 21, 1859, graduated from the Gymnasium of Zeitz in 1878, and was a student in the University of Erlangen and Berlin, 1878-81. Coming to the United States, he graduated from the Theological Seminary, Lancaster, 1886, received the degrees of Ph.D. from the University of Pennsylvania in 1899, and Sc.D. from Franklin and Marshall in 1910. He has taught in the University of Tennessee and in Franklin and Marshall, and was one of the first members of the Woods Hole, Mass., Marine Biological organization. He is a fellow of the A. A. A. S., a member of the American Chemical Society, the Society of American Zoologists, the Phi Beta Kappa, the Phi Kappa Sigma, and a number of other organizations.

The 73rd annual opening service of Mission House was held on Tuesday morning, Sept. 11, in the Gymnasium. The Rev. Mr. Hegnauer, of the Third Church of Chicago, Ill., delivered the sermon. Registration for Freshmen and all new students was held on Sept. 10. All the old students and the Seminarists registered after the opening service. There is a 7 per cent increase in the enrollment over that of last year, and the Girls' Dormitory is not large enough to house all the co-eds. Several rooms on the lower floor were remodeled for the girls, but even with this additional space several of the co-eds are living with the professors in "Proville." As President Grosshuesch said, "Ours is a problem of prosperity. How are we to handle all of the new students?" To date there have been 186 enrollments; 149 in the college, 26 in the academy and 11 in the seminary. Miss Evelyn Hauser, daughter of Rev. Caleb Hauser, has been appointed secretary to the president and accountant to the institution. Professor J. W. Grosshuesch, Ph.D., is still "de facto" treasurer, and chief librarian. Many improvements have been made on the campus and in the dormitories during the past summer, all of which add greatly to the beauty of the school. One of the features of the activity was the erection of a concrete tennis-court adjoining the new gymnasium.

While no organization will follow National Recognition Day for Sunday School Teachers on Oct. 6, and there is no intention of making the observance an annual event, there are many evidences that local Sunday Schools and communities will continue the wholesome usage of showing appreciation of the work of the Sunday School Teachers. The consciousness of what this host of two million public servants mean to American life is not going to fade out quickly, after its dramatic expression on Oct. 6.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Superintendent

Hitherto we have said very little about the work done in our infirmary, but we feel that the people of our Church should know as much as possible also about this part of the Home's work. In fact, the larger portion of the Home's work now consists in caring for and nursing the invalids. At present 4 nurses are on duty regularly caring for the sick.

The 3rd floor of the new building was set aside for the infirmary. There are now 18 persons on that floor, 2 more are in the Allentown Hospital, 1 of them for an operation, and the other for observation and treatments that could be given better there. Both are to return to the Home in the near future.

Then there are quite a number of sick on the 2nd floor also, and the infirmary operations had to be extended to that floor. The necessity has arisen to fit out one of the tubs in a bathroom on that floor with an additional hydraulic lift to lift the infirm into and out of the tub for baths. At present 44 baths have to be given per week to the infirm.

Owing to the policy of the Executive Committee of the Board of Trustees to admit first such as are most in need, it has been found that that meant in many cases such as had serious ailments and needed much nursing; and thus many of our newcomers had to be placed into the infirmary, so that department has now many more persons than had been originally expected.

EDEN THEOLOGICAL SEMINARY

Eden Theological Seminary opened its 85th year Wednesday morning, Sept. 19. The address was delivered by Rev. T. J. Hermann, pastor of St. Paul's Evangelical Church of St. Louis, and Secretary of the Board of Directors of the Seminary.

During the summer vacation period, Dr. Leich delivered a series of lectures in the Bible Conference of Ursinus College and Dr. Wernecke taught in the Leadership Training Schools at The Mission House and Heidelberg College.

Dr. Stibitz, one of our emeritus professors, is engaged to teach in The Biblical Theological Seminary in New York City during the first term of the coming year. Dr. W. W. White is the president. Dr. and Mrs. Stibitz and Rev. L. W. Veith

The Rally Day Service of the Church School is usually made the occasion for giving recognition to those who have been loyal and faithful in attendance during the school year.

To aid you in making your selection of these awards, we have prepared an illustrated list (which will be sent upon request) of low priced Bibles and Books. We offer a large variety of:

Testaments ranging in price from 35c each to \$1.00 each.

Bibles ranging in price from 90c each to \$1.95 each.

High-grade books for boys and girls at 50c, 75c and \$1.00 per copy.

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BOARD OF CHRISTIAN EDUCATION OF THE EVANGELICAL AND REFORMED CHURCH

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PHILADELPHIA, PA.

attended the opening of Eden Seminary.
—Henry J. Christman, D.D.

HOOD HAPPENINGS

The 42nd academic year at Hood College was opened by an assembly of students and faculty members in Brodbeck Hall on Thursday evening, Sept. 20, at 7.30 P. M. President Henry I. Stahr presided at the service, assisted by Revs. H. L. G. Kieffer, D.D., and Ralph E. Hartman, both members of the Board of Directors of the College. The opening address was given by President Stahr, and special music was furnished by Professor Henry T. Wade at the organ and Helen Douglass Duve, contralto.

Prior to this formal opening, the freshman class had been present on the campus for 4 days, becoming acquainted with the College and each other and being prepared for the opening of College. Members of the faculty, a few seniors, and the junior, or Big-Sister, class were in charge of the Orientation program for the freshmen, and by means of this program all the new students were introduced to the academic and social life of the campus.

Campus tours, moving pictures, lectures, and entertainments were arranged to bring to the attention of the freshmen all the phases of life at Hood College. On Wednesday evening, Sept. 19, greetings from outstanding student organizations were brought to the new students by Marian Miller, President of the Y. W. C. A.; Eleanor Fletcher, President of the Athletic Association; Eleanor Ondek, repre-

sentative of the other student organizations; Martha Briney, Editor-in-Chief of the "Blue and Grey"; Elizabeth Bellamy, President of the Co-operative Government Association, and Rachel McKinley, President of the junior class. The Y. W. C. A. sponsored a reception for the freshmen and junior classes on Saturday evening, and on Sunday, Sept. 23, President and Mrs. Stahr received and welcomed the freshmen to the Hood College community.

The administration is pleased to announce the addition of 5 new members to the faculty group. Dr. Marguerite Treille, of Yzeure, Allier, France, will lead the Department of Modern Foreign Languages; Dr. Mary F. Howe will become an Assistant Professor in the Department of Biology; the Misses Claramond Harper, Dolores Andujar, and Marion Tatum will instruct in the departments of Physical Education, Spanish, and English, respectively. All members of the faculty returned to Frederick for the opening of college, some from foreign countries, including France, England, and Germany, and others from their homes and from universities where they had been studying during the summer.

The annual picnic of the entire college group will take place at Braddock Heights on Saturday, Sept. 29. The annual Campus Day, followed by a meeting of the Alumnae Council, will fall on Saturday Oct. 13. On Sunday, Sept. 20, President Henry I. Stahr delivered the sermon at the College Vesper Service at 4 o'clock.

—D. L. H.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE JUNIOR CONGREGATION

Text, Matthew 21:15, "But when the high priests and scribes saw His wonderful deeds and saw the children who shouted in the temple, 'Hosanna to the Son of David!' they were indignant." (Moffatt's Translation.)

It seems strange that during all these 15 years we did not have as our subject, "The Junior Congregation." We need scarcely apologize for selecting it this time in order that we may say a few words in favor of this work in behalf of the children in the Church.

There may be some persons who, like the high priests and scribes, dislike to see the children in the house of God, and may

even find fault if they raise their voices in their Saviour's praise. But we believe that persons of such character and disposition are rare and exceptional. We shall let the Master Himself speak in defense of the children as He did on that occasion. When they said to Him, "Do you hear what they are saying?" He replied, "Yes; have you never read, 'Thou hast brought praise to perfection from the mouths of babes and sucklings?'"

We read in the New Testament of children being in the arms of Jesus and in His temple. Jesus took them up in His arms and blessed them, and bestowed upon them the high honor of saying, "To such belongeth the kingdom of heaven." And He rejoiced when they lifted their childish voices in the temple and sang, "Hosanna to the Son of David." That was sweet music to His ears and comfort to His soul, as He looked forward to the approaching days of gloom and sadness.

There are many Churches which do lit-

tle for the children to cultivate their worship in the house of God. The two occasions in the year when most congregations have the children in the Church are Children's Day and Christmas, except those who occasionally come with their parents to the regular services.

When I was a boy I accompanied my parents to the house of God regularly and was deeply impressed with the sacredness of the place. Although the services were mostly in the German language, and although there was no special effort made to minister to the children in any way whatsoever at these services, nevertheless I was impressed and benefitted by the very atmosphere of the holy place and was conscious of the presence of God and carried a blessing with me from the house of God. I have spoken with other persons, especially ministers, who told me that they had had a similar experience in their boyhood.

How much greater benefit will children receive from these services if there is a

special message for them, and if they can feel that they are an integral part of the worshipping congregation and have a rightful place in the house of God! Such a benefit is given them by the junior sermon which is especially suited to their capacity and intelligence.

Last Sunday a week ago the Junior Congregation in our Church (St. Stephen's) celebrated the 22nd anniversary of its organization. This means that for 22 years, regularly every Sunday, with few exceptions, there was a message delivered which the children could understand. And the fact that the average sermon for adults is not often understood by the children is demonstrated by a little incident which took place some time ago.

A certain minister (not the present writer) was entertained by one of his families after the morning service. While they were at the table enjoying their meal, the little daughter said, "I heard you preach today." "You did? Can you tell me, then, what I preached about?" "Yes, you preached about a man who asked for arms and got legs." As you have probably guessed, it was about the incident recorded in the 3rd chapter of the Acts, where Peter and John were going up into the temple at the hour of prayer and saw the lame man lying at the door of the temple and asking for alms. Peter said to him, "Silver and gold have I none; but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." And the man walked and leaped and praised God.

If this had been a junior sermon, the word "alms" would not only have been distinctly enunciated so as not to be taken for "arms," but the word would also have been clearly explained and illustrated, perhaps by a story, so that if the word had been a strange one to the child before this, it would now be a part of its working vocabulary.

"Mother, you have forgotten my soul," said little Anna, 3 years old, as her mother was about to lay her in bed. She had just risen from repeating the Lord's Prayer when she said, "But, mother you have forgotten my soul!" "What do you mean, Anna?" asked the mother, greatly puzzled. "Why,

'Now I lay me down to sleep;
I pray Thee, Lord, my soul to keep.
If I should die before I wake,
I pray Thee, Lord, my soul to take.'

The child meant nothing more than that her mother had put her to bed before she had said this little additional prayer, yet her words had startled the mother. How many mothers, busy day after day fashioning pretty garments and caring for the bodies of their little ones, forget their souls!

A good Christian grandmother, upon visiting the home of her daughter, found that she had neglected the souls of her children by not teaching them Bible stories. She at once began to remedy the deficiency. They were greatly interested in these stories from the Scriptures, as all children are, and one little boy of 6 was especially struck with the story of Moses. The next Sunday he attended the Church service with the grandmother and heard the minister say something about Moses; he moved close to his grandmother and whispered excitedly, "Grandmother, is that our Moses?" And he was overjoyed to find that it was.

During these 22 years from one thousand to fifteen hundred children of our congregation ranging from 6 to 16 years, have been brought up on the junior sermons preached during this period, and most of them are now communicant members of the Church and a large number are Sunday School teachers and active members of our young people's organizations. God alone can calculate the good that may have been accomplished by these efforts, and eternity will reveal what part they have played in building up a character that endureth forever.

FOOD FACTS

Did you know that:

Apple skins are treated to yield a rosin for use in lacquers?

Quick-frozen Swiss cheese permits marketing this product in small sizes suitable for individual families?

Dog food sales now average about 70 million dollars a year?

A quart of milk has about the same food value as 2½ pounds of codfish, 6 pounds of spinach, 8 eggs or ¾ pounds round steak?

These "food facts" are compiled by the Division of Consumer Information, New Jersey State Department of Agriculture.

Teacher: "Willie, give a definition of home."

Willie: "Home is where part of the family waits until the others are through with the car."—Annapolis Log.

Home Education

"The Child's First School is the Family"
—Froebel

THE CHILD NEXT DOOR

Minerva Hunter

Charlotte's social group in Hogansville agreed on essential points in child development. When little Lottie spent an hour with small friends, Charlotte felt perfectly sure she would not be offered anything to eat and only water to drink. She knew, too, the general trend of what the child was likely to see and hear while at any one of her friends' homes.

Then Sam, her husband, was transferred to Springfield. The day they moved, little Lottie quickly found her way to the fence, peeked through and was soon playing with the child in the next yard. At noon when her father called her into the house for lunch she said she was not hungry, that she had eaten candy, cake and a ham sandwich.

"Where did you get those things?" her mother asked.

"Sara got them out of her mother's refrigerator and handed them through the fence. Her mother was on the porch and said she might."

Charlotte disapproved of this demonstration of neighborliness and began considering what would be the best way of taking the matter up with Sara's mother, later on.

"There is a rag man comes down the alley," Lottie broke in upon her mother's thoughts. "He catches little children and makes them into soap."

"We are under a new regime," Sam observed.

Before either parent could think of a suitable reply Lottie continued, "I have a new hat and a new coat and new shoes and a new dress and new socks and—"

"Where are they?" Charlotte interrupted.

Lottie paused to consider. "I have them," she affirmed.

"Where?" her mother repeated.

"I. — I." Lottie stammered. Then she saw a child in the yard across the street and pointing toward her, changed the subject. "That is Ruth Gray. Sara says she is poison."

Charlotte and Sam looked from Daughter to each other with chagrin. Something must be done to prevent any more such experiences.

High hooks were adjusted on gates and doors; Lottie's baby brother, in his crawling expeditions required these precautions which served equally as well to keep outsiders out. Next, Sam made a poultry yard to run the full length of Sara's fence,

and Lottie was not allowed in the poultry yard alone. Swings and a sand pile in the back yard kept the children from wanting to play on the front lawn where there was no fence. These arrangements conspired to separate the children of the two families in ways that seemed natural.

To have attempted entire separation would have caused unpleasantness, and Charlotte did not feel equal to re-educating Sara's mother, with whose circle of friends she soon found she had little in common. However, taking advantage of an opportunity to return Sara's sweater, found on the lawn one morning, she greeted her neighbor pleasantly, sniffed appreciatively of her cooking and then, very tactfully, mentioned that Lottie was not allowed to eat between meals and asked quite frankly for co-operation. It was promised good-naturedly.

From time to time Lottie met Sara on the front lawn. On such occasions Charlotte supervised their play, keeping them interested in something constructive. Little girls like Lottie and Sara usually do meet sometime or other, and the attitude of each toward the new experience is of course the important issue. Charlotte found that it was less difficult than she had anticipated to bring about an attitude of tolerance rather than imitation, on Lottie's part, with regard to Sara's crudities, and to center her admiration on the little neighbor's constant good humor and ready generosity. Both children were, without doubt, really benefitted by the acquaintance.

"Students of psychology and education have found that the early habits of children are very important in the later development of the individual. This discovery emphasizes the importance of kindergartens and other forms of pre-school training."—J. V. Breitwieser, Dean, School of Education, The University of North Dakota, Grand Forks.

The National Kindergarten Association, 8 West Fortieth Street, New York City, will assist anyone wishing to have a kindergarten opened in a public school. Write for advice and leaflets.

Youth (to fair companion): "Did you every try listening to a play with your eyes shut?"

Voice (from row behind): "Did you ever try listening to one with your mouth shut?"

The Family Altar

By the Rev. Roland L. Rupp

HELPS FOR WEEK OF OCT. 1-7, 1934

Memory Text: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me." John 15:4.

Memory Hymn: "Lord, I Hear of Showers of Blessing" (634).

Theme: Fellowship with Christ.

Monday: Christ's Relationship to Us

John 15:1-7

Christian theology applies to Jesus the names "Saviour", "Christ", "Lord". And Christian experience has fully revealed that Christian theology has not overstated the importance and power of Jesus in human life. He fulfills in human life constantly the functions which these names imply. He is the supreme revealer of God. He is the supreme discoverer of spiritual truth. He is the supreme servant of mankind. Born of man, even as we are, He was also born into the Spirit of God so fully that He discovered and obeyed the will of the Father implicitly, thus revealing that man need not be a slave to sin, that he is not a complete child of the world by necessity, but that he may also

be the child of God in spirit and in truth.

Prayer: Father, we thank Thee for Jesus Christ, Thy perfect Son. We thank Thee that He reveals to us what Thou desirest us to be. **Amen.**

Tuesday: Our Relationship to Christ
John 15:8-16

Jesus is that divine personality who at once reveals who and what both God and men are, and by the power of that revelation He becomes the Saviour of mankind. Jesus is "the vine". We are "the branches". Our source of spiritual power comes to us largely from God through Him. Know Him, believe in Him, trust Him utterly, build life upon Him, stake eternity upon Him, then—and then only—are we His brethren in the spirit. Then—and then only—is He our Saviour. Then—and then only—are we His disciples and followers. Now is the moment in human history for us to declare, in such terms that no one can fail to understand, what is our relationship to Him, and that under no circumstances will we betray or compromise Him.

Prayer: Heavenly Father, give unto us the faith, the courage and the grace to follow Jesus in this chaotic and sophisticated modern world, and to trust Him and obey Him as He trusted and obeyed Thee. **Amen.**

Wednesday: Abraham the Friend of God
James 2:18-26

Faith in the Jesus of the Gospels and the Christ of Christian experience would be difficult indeed if the evolution of religion were any different from what it has been. Through the long vistas of time before Him, we see others looking up to Him and rising, step by step, toward the dazzling heights which He attained. Jesus was foreshadowed in human aspiration, faith and character long before He finally appeared. The Old Testament prophesies the New. The prophets look forward to Jesus. Without Abraham, Moses and the prophets, the coming of Jesus would have been amazing and unbelievable. They having appeared, His failure to come would have been even more unbelievable.

Prayer: Eternal God, we praise Thee, we glorify Thee for the gracious manner with which Thou hast dealt with men through the long centuries. May we be worthy of Thy confidence and love. **Amen.**

Thursday: God Speaking with Moses
Exodus 33:9-16

Back upon the early pages of the Old Testament is portrayed the figure of Abraham. Upon the dim border lines of history looms this man who already loved God and sought to obey Him and govern his life by the divine will. Later Moses appeared, greater yet by far than Abraham, concerning whom his contemporaries were certain that He spoke face to face with Jehovah. These men, and others still later, cradled the nation in religion which finally gave Jesus to the world. They built the highways into human hearts over which Jesus in time came into human life. They, and others later, challenged men to climb the peaks of faith from which later they saw and recognized the Christ.

Prayer: Marvelous are Thy ways, mighty are Thy works, magnificent is Thy truth, O God. Instruct us concerning life, religion and truths, so that we may follow Jesus boldly. **Amen.**

Friday: Jesus the Friend of Lazarus
John 11:1-11

Jesus is man's most comprehending friend. He may be our most intimate friend, as He seems to have been the most intimate friend of Lazarus. That friendship of Jesus with Lazarus and his sisters as recorded in the Gospel is like one more rare and exquisite stone set amid a whole magnificent cluster. How it adds to the appeal which Jesus makes to the heart! Again here we see the deeper humanity of

THE PASTOR SAYS:

It is alleged that the pastor of the Paradise Charge reported to his Classis, "Improvements in Paradise."

—Now and Then

Jesus. The story adds depth to the waters of the Spirit of the New Testament. To achieve the friendship of Jesus—to learn to know His mind and heart intimately, His purpose and will and power fully—to trust Him utterly, always to be nobly loyal—what a creative privilege!

Prayer: Father of all mankind, "may the spirit which was in Jesus, be in us also, helping us to know the truth, to do the will of God, and to abide in His peace." **Amen.**

Saturday: Jesus the Friend of Sinners
Luke 7:39-50

The Gospels depict Jesus as the friend of sinners. The publicans, the outcasts, the exploited and oppressed flocked to Him. They recognized in Him a friend. He stood by them. He penetrated their hearts and captivated them. His strength and purity gave them hope and promise and visions of new life. His sympathy for them, His faith in them, the love which He gave them, made Him the redeemer of many. He knew their case, their hard lot, how friendless they were, that love alone could redeem them. We who must carry on for Him today, should study anew His relationship to the sinners of His time. We are no real disciples of His unless the Spirit of the Father can work through us as it worked through Him.

Prayer: God of infinite love, pour Thy love into our hearts. Make us the friends of the friendless and the shepherds of the shepherdless. **Amen.**

Sunday: Choosing Companions in Service
Matthew 4:18-25

Jesus chooses His co-workers. God selects His co-workers most carefully. Many are called, but few seem to be chosen. The divine call goes out constantly. So few of us hear that call. Everyone of us closes his ears to that call on numerous occasions when we should be most alert to the divine voice. This is absolutely clear. As Jesus called to Himself companions in labor and service during His ministry while He was on earth, so He does now in the Spirit. To refuse that call, or to be so blind and dumb spiritually as to fail to hear the call, is the saddest thing that may be said about any man. To work with Jesus in shop, office, factory, on the farm, and win for Him those relationships, is to build the Kingdom with Him.

Prayer: Our Father, lead us and direct us in every relationship of life, that we may be the friends of Jesus, and that our human relationships may be a fellowship with Him. **Amen.**

AN EYE-OPENER

"Joe, your girl looked wonderful in that religious gown she was wearing last night."

"What do you mean, 'religious gown'?"
"Oh, you know; sort of Lo and Behold."

Children's Corner

By Alliene De Chant Seltzer

How happy I am that you are at school again—trudging off each morning, rain or shine, to the "little red school-house"; or by bus to the consolidated school; to private school; or perhaps to a high school like Liberty, here in Bethlehem, that cost more than a million and a half dollars, and

is already overcrowded. Boys and girls around the world are at school too, and I proudly report that more than NINETY-NINE per cent of the children of Japan are at school! I hope that you have in your classes, yes — perhaps right beside you, a girl whose skin is black, or a boy from Japan, or boys and girls whose parents are Jews, Italians, Hungarians, or Armenians. Ask them, some time soon, to invite you to their home, and have them meet your home folks too. Invite them for sauer kraut or for schnitz and knepp, and I'm sure they'll have you around for a Japanese meal, with chopsticks, for Hungarian goulash, or for spaghetti as it should be cooked. They'll have treasures to show you, too, from the "Old Country"—pottery, brass, embroideries, cross-stitch, and many other "Pretties"; and perhaps if you coax a bit, they'll have their father sing you a song from the "Old Country" in the native tongue, accompanying himself on a zither, or a samisen! Their mother, too, if you coax a bit, may show you—yes, and put it on, too,—one of her native dresses, and arrange her hair the "Old Country" style—OH! They can tell you in-finitely more than even the best geographies! And then, and then—how proud you'll be that America is full of boys and girls of many nations, each one of which has something rich and fine to give! So here's "Happy school-days" greetings to each and all of you—days spent in company with children of other races and of other nations — Americans all. P. S. And for your next birthday, have father and mother give you a Victor record—the Negro Sermon, Exhortation, sung by the world-famous Negro, Paul Robeson! We played it again and again at Mensch Mill Camp this summer—it seemed as though we could not get our fill of it. P. S. again—Isn't it fine that consecrated friends in Ohio—a pastor, his wife, and congregation, made it possible for our Miss Minerva Weil to have her furlough now? She made the long, long journey from Shenchowfu, China, to Bethlehem, in 32 days!

The late Rev. Samuel Chadwick once appeared before a magistrate to oppose the granting of a liquor license. Counsel for the brewers took the line that the court was no place for a minister. "I should advise the reverend gentleman," he said, "to go and look after his sheep." Chadwick replied: "The sheep are all right. I'm here to look after the wolf." —New Zealand Methodist Times.

Puzzle Box

ANSWERS TO—BEHEAD THE MISSING WORDS, No. 37

1. Acknowledge—knowledge—ledge—edge
2. Visage—sage—age
3. Allowed—owed—wed
4. Secured—cured—red
5. Braces—races—aces
6. Preaching—reaching—aching
7. Craft—raft—aft

WORD SANDWICHES, No. 22
(Insert words with 4 letters)

1. C—S; Insert competent and get heavy wire ropes.
2. S—S; Insert a musical instrument and get "not flats."
3. S—S; Insert a fruit and get ancient hand weapons.
4. C—S; Insert a member of the body and get to ascend, aided by hands and feet.
5. T—S; Insert an oven for drying hops and get after-dinner speeches.
6. W—S; Insert an old-fashioned carriage and get sharp resounding blows.
7. A—Y; Insert a narrow roadway and get a word meaning indifference.

A. M. S.

A PERVERTED CONCEPTION OF LIBERTY

There is other federal legislation, now under discussion, which would give us the power to deal with the new type of organized gangster, and perhaps the most important of these measures is one which would restrict the use of firearms. But if such a measure is proposed we meet the selfishness and unwillingness to subordinate one's own wishes for the good of the many, which is unfortunately too typical of our social life.

There is still in the United States a lack of co-operative desire, a feeling that anyone should be permitted to do as he pleases regardless of the rights of the whole social body. Until this is changed to a feeling of consideration for the safety of society, until everyone realizes that order and the personal safety of the individual are as fundamentally essential to the state as freedom, we shall have gangs and kidnappings.—Mr. Joseph B. Keenan.

Woman's Missionary Society News

Helen Ammerman Brown, Editor,
Selinsgrove, Pa.

"Love that is greater than oneself is like the glow worm;
A thing which is impossible to hide even though you wrap it up."

—(A Japanese Poet.)

In the text book, "Japanese Women Speak," full of information about the development of life in Japan for the past 75 years, written by Miss Kawai, you will find love like a glow-worm shining through every line. Jean Carter Cochran reviews this book and says: "The artistic cover of 'Japanese Women Speak,' drawn by a Japanese artist, invites one to read; the picture of Miss Kawai in the frontispiece tells one that it is worth while to stop and listen when this woman speaks, for she is, in fact, Japan's most international woman."

Unfortunately for the world, recent war clouds have hung a veil between us and Miss Kawai's delightful country. We have

been inclined to forget its charm, its friendliness and many contributions that it has made to world culture. The authors have lifted this veil and made us conscious that our own record cannot compare with the courage of these Japanese women who have triumphed over poverty, earthquakes and educational handicaps and become Christian leaders not only in Japan, but among the nations. In the midst of war hysteria they have not lost their hatred of war, keeping their love for their enemies, being loyal to their own country, and throughout the crisis they have been loyal servants of Christ. We would like to echo for America their prayer for Japan, "O Lord, manage us for we cannot manage ourselves!"

This text will be very widely used this winter for study and reference. Did you hear Miss Kawai over the radio on Sept. 18th?

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhardt, Supt.

Three children were added to the Bethany Family from St. Mark's Church, Easton, Rev. Frank W. Teske, pastor.

We wish to express our appreciation for the many Harvest Home donations that have been brought to Bethany. Bethany observed Harvest Home on Sunday, Sept. 16, with an offering of \$30.12. The children always enjoy seeing the best of our crops in the Church so we hold all our services in the Church including Christian Endeavor and Sunday School.

The employees are kept busy making sauerkraut and apple-butter. Our apple crop thus far is hanging well to the trees so that there are few fallen apples for cider.

Comments have been made to us from different people at different times in regard to the spirit of Bethany children, claiming that they are different from the average institutional child. A University Professor and also the State Mental Health Examiner commented that they did not know of another institution where there was the absence of institutional fear as at Bethany. We are happy to hear such comments, as we have been striving to have our children raised like children in private homes. We endeavor to extend to them the affection they miss in their homes and through the merit system try to teach them the principles of Jesus, especially that of being obedient through love and not fear.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Nineteenth Sunday after Trinity

October 7, 1934

Fellowship with Christ

John 15:1-16

Golden Text: Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. John 15:4.

Lesson Outline: 1. The Vine. 2. The Branches.

The beautiful allegory of the Vine and the Branches is found only in John, as a part of the valedictory discourses of Jesus. He was on His way to the garden of Gethsemane, and the vineyards through which they were passing may have suggested the imagery of His words. It was familiar to every Jew, for the cultivation of the vine was one of his chief occupations. Frequent allusions to it are found in the Old Testament.

The meaning of this imagery is plain. God is the planter, Christ is the vine, and His disciples are the branches. Christ is called the true vine, in distinction from Israel, also of God's planting, which had failed to produce fruit. The allegory does not emphasize the husbandry of the Father. It stresses the organic union of the vine and its branches as illustrating the vital relation existing between Christ and His disciples. No better lesson could well have been chosen to begin our studies of the fourth quarter, entitled, Studies in the Christian Life.

I. The Vine. "I am the vine, ye are the branches: He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing." Thus, in allegorical language, Jesus describes the Christian life; its origin and its nature. It begins with faith in Christ, and it continues as a personal fellowship with Him, as intimate and vital as the connection between a vine and its fruitful branches.

A New Publication Rich in Material for Funeral Addresses When Sorrow Comes

By Myron Lee Pontius

At once the privilege and problem of every Christian pastor is the gentle art of ministering to those who mourn. "Grief walks through the earth and sometimes sits at the feet of every man." The minister never faces a congregation in which there is not some wounded spirit to be healed or one sorrowing heart to be comforted. The foundations of Christian faith and hope are ever challenged by sorrow and death.

Through this book, most unusual in many ways, Dr. Pontius offers his colleagues in the ministry a richness of counsel and a wealth of material, within small compass. All of it will help any preacher in his most trying task—entering homes where sorrow has just come; committing to the earth the remains of loved ones; and giving to the bereaved, during the post-burial period, ever-mindful sympathy, direction, consideration, and Christian comfort.

THE CONTENTS

When Sorrow Comes, The Ever-Present God, Jesus the Christ, Sorrow, Death, Immortality, Our Beloved Dead, The Funeral Director, The Memorial Service, Music, Flowers, Does God Send Trouble?, The Healing Power, Does God Answer Prayer?, She is Not Dead but Sleepeth, Behold Thy Mother!, A Mighty Challenge, From Sinai to Sychar, My Soul's Tomorrow.

Price 75c Postpaid

THE HEIDELBERG PRESS
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That is what our theologians have called "the mystical union" between Christ and the believer. Now their union is, indeed, mystical, but not magical. All vital and personal relationships are mystical. If we could understand the life of the simplest flower, we might be able to fathom the relation of the infinite God to the universe. If we could comprehend how a mother lives in her child, we might also know how Christ is present in His disciples. But all these vital, organic processes are mysterious, from their lowest forms in nature to their highest expression in the realm of personality. No man questions them, for they all are matters of common observation and universal experience. Yet none can fully explain them. At best, they can only be pictured and described.

That is precisely what Jesus does in this beautiful allegory. His illustration is more illuminating than all our speculations about the nature of the Christian life. And there is great need of returning to the simplicity of Jesus' thought and speech in this matter, and of eliminating from our theology ideas which make the Christian life the result of magical forces or the effect of mechanical causes.

Thus, for example, the sacraments of Baptism and of the Lord's Supper have been regarded as divine acts that create and sustain the new life in men, regardless of their faith. These sacred rites have been invested with magical efficacy, whereas, in truth, they are only the outward symbols of a divine grace whose appropriation is always inward and personal.

How, then, may men come into "mystical union" with Christ? How may we have true fellowship with Christ, and abide in Him? We must abide in His words, in His example, and in His Spirit.

Jesus dwells in heaven, but His words are ever with us. They are the most tangible evidence of His presence on earth today. And a very real beginning of the Christian life would be to abide in His words. That means vastly more, of course, than memorizing them. But even that is important. The average member of the Church knows far too little of the Bible. He is more familiar with history and poetry, than with the words of Jesus. He does not know where to find the great consolations and promises, the matchless parables, the deathless sayings of Him who spake as no other has spoken.

And to abide in these words of Jesus does not merely mean to know them, but to do them. "If ye keep My commandments, ye shall abide in My love." That is the first step toward a vital union with Christ. Genuine fellowship with Him is far more than keeping His commandments in a spirit of fear, or for a heavenly reward. True fellowship with Him ripens into friendship. But that deeper and richer relation is impossible unless we plant the words of Jesus deep into our hearts, and do them in our lives.

Again, we must abide in His example. Here, also, we are on solid ground, for His example, like His words, lives among us. True, we do not have a complete biography of Jesus. Much is lacking in our knowledge of His life. But we do know how He conducted Himself in all the basic relationships of life. We know His attitude toward God and man and things. We see Him in youth and manhood, as son and friend, as worker and sufferer. We see Him in joy and sorrow, in temptation and prayer, in trial and death. Many things in our theology about Jesus may be hazy and uncertain, but here we move in a region of certainty. We know not merely what Jesus said, but also how He lived and acted. If we will, we may abide in His example. Thus we may come into a more perfect fellowship with Jesus. We may make Him the Master of our life, as well as of our thought.

Finally, we may abide in the Spirit of Jesus. All that He said and did was the expression of His inner Spirit. And when men abide in His words and works, they manifest, in some measure, His Spirit of filial and fraternal love. Thus, the Spirit of Christ was engendered in the early disciples. Paul could truthfully say, "I live, and yet no longer I, but Christ liveth in me."

This absolute surrender of one's total personality to Christ is, truly, a mystical union. It has many analogies in our social and personal life, where we may see men coming under the control of strong spirits, for good or evil. It forms the basis of true friendship, of the sacred relationships in the home, and of one's personal influence in all the spheres of life.

But in the Christian life these suggestive analogies reach their highest fulfillment. Human personality is a precious thing, even that of the least and lowest. It contains marvelous potentialities. Only Christ realized them completely. In Him we are complete. And He alone is worthy to take control of us. When men yield to His imperious summons, "Come unto Me," and "Follow Me," they enter into that organic relation symbolized by the vine and its branches.

II. **The Branches.** What, then, is the result of such an organic union? Our allegory answers that question clearly. As the branch connected with the vine bears fruit, so fruitage results from abiding in Christ. "Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples."

There is a solemn reference to fruitless branches. "Every branch in Me that beareth not fruit, He taketh it away." That

means creed without deed, learning without doing. Such Christianity is worthless. God demands fruit of those who profess the name of Christ, and the world expects it of them. If we fail in this, we do more harm to the Master's cause than open unbelievers.

But even the fruitful branch, says our Lord, needs cleansing or purging, "that it may bring forth more fruit." The fruitless branch is cut off, but the fruitful branch is pruned. This is equally true in nature and in grace. Ask the vinedresser what would become of his vineyard without pruning. So we may well wonder what our spiritual life would be without struggle and sorrow. Often, the wicked prosper, and the godly suffer. But through crosses, patiently born, we attain the crown of character and eternal life.

But the most striking reference is to those who do not abide in Christ. "Apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned." This impressive imagery sets before us the utter futility of man's life without Christ, the bankruptcy and failure of a non-Christian or unchristian life.

Is it true that apart from Christ men can do nothing? Obviously not in the absolute sense. They can work and play, buy and sell, strive and sin, live and die without a vital fellowship with Christ. But they cannot do or get the things that make life worth living. Hope, faith, love—these things are hidden from them. In the truest sense they know neither how to live nor how to die. Their life is a tragic failure.

What, then, is the proper fruitage of the Christian life? Jesus speaks of "much fruit" (v. 5). He mentions prayer, love, joy (vs. 7-11). There will be wonderful inward experiences and beautiful outward virtues, if a man abides in Christ. He will become a Christlike person. That is the most comprehensive answer that can be given to our question. It includes all the others, and surpasses them. It means that the result of vital fellowship with Christ by faith is a life like His, both in its root and in its fruit. That life is its own reward. To live it daily and humbly, is the greatest "work" one can do for God and man, and one's real contribution to the coming of the Kingdom.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Oct. 7: "This is My Task"—John 17:19

The well known words of the solo, the refrain of which is "This is My Task," doubtless suggested this topic. St. Paul says, "To every man his work." Every Jewish boy had to learn a trade by the time he was twelve years of age. This assured a work for every man, and there were few paupers or dependents among the Jews. Paul wrote—"If any man will not work neither shall he eat." But in those days they lived under a different economic and industrial order from what we do today. The problem of unemployment was not as serious as it is with us. Today many a man would like to work, but is often unable to find anything to do. It seems there are more people than there are jobs and so we have a large army of unemployed. Thousands of young people who have graduated from our high schools and colleges and who have prepared themselves for life service can find nothing to do. This is really a tragedy in our present order of life. We are certainly greatly in need of a change in our whole social and industrial order so that folks who really want to work can find employment and rise up to the dignity and the security of having a job. There is nothing that so unfits men and women for the real problems of life as to be standing idly in the market place—saying "no man hath hired us." Self-respect goes when men have no work and no income and when that de-

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This book, written out of the rich background of one of America's great leaders in Christian education, shows that real Christianity is the world's most acute need. Dr. Barclay paints the Christian basis of meeting the local, national, and international issues which frequently seem so overwhelming as to make much individual or group effort unavailing—a malady rather general among those who should be actively engaged in the Christian enterprise today. **The World Mission of the Christian Religion** will inform and invigorate anyone who seeks to catch the message which Dr. Barclay so ably sets forth. Price \$1.25 Postpaid.

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parts from a man he is subject to all sorts of temptations. The whole moral tone of a community goes down when its people have no work and no money.

But this topic seems to imply that some folks are still fortunate enough to have a job which enables them to say "This is My Task." Such folks then should regard their task as a sacred trust and duty. It really does not matter so much what the task is, provided it be honorable. The spirit in which the work is done is of more consequence than the nature of the work itself. If an angel were to come down and sweep a room that task would at once

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become honorable and not mere drudgery. We can make any work drudgery if we are drudges ourselves. And we can dignify it if we approach it in the right spirit. My task is a sacred obligation. It is the means through which I can serve my God and my fellowmen. I must regard my task not as something that is imposed upon me as a yoke or a burden, but as an opportunity for service. Consequently I must perform it not for my own pleasure and profit, but in the common service. I must do it gladly and cheerfully. I must learn to sing at my work and not be chafing under it all the time. I must give it the very best that I possibly can and not scribble and slight any of it. No matter what my work may be I must put my best into it. I must do this for the sake of the work itself, but also for my own sake, for if I purposely do inferior work when I might do it better, I soon shall be unable to do better work. If we are not faithful in little things, the big things will never be entrusted to us. Doing a little job well will qualify us to do bigger jobs by and by. The reason some folks are never advanced in life is because they never make good at the little tasks they are called upon to do. They do not regard them as worthwhile and then the worthwhile tasks never come to them to be done.

Now, in choosing your life's work certain factors should be taken into consideration. There are varieties of gifts just as there are varieties of work. Not everybody is qualified for the same work. There are some folks who are better fitted for manual labor than for mental work. Some folks make better farmers than preachers or teachers. Sometimes a perfectly good farmer is spoiled by becoming a poor preacher, and the reverse may also be true. Some "white collared" people should put on overalls and work in the fields or in the shops. It is not an easy thing to find one's life's work. One should study his own disposition, aptitude, ability and inclination. But when once the choice is made there should be no turning back except in the most extraordinary cases. Folks who flounder from one thing to another seldom make a success of anything. When you have chosen your life's work you should seek to excel in it and do it better than anyone else can do it. Never be satisfied with second best. If you are a mechanic, try to be the best there is. If you are a teacher or a preacher be the best in that line. Exalt your work, dignify your calling, make the most of yourself and of your vocation.

There is much that waits to be done. There is a sense in which the lines of the hymn are true:

"Do not then sit idly waiting
For some greater work to do.
Fortune is a lazy goodness,
She will never come to you.

Go and toil in any vineyard,
Do not fear to do or dare,
If you want a field of labor,
You can find it anywhere."

Today as of old, the fields are white unto harvest, but the laborers are few. Only you must have initiative and a willingness to do what needs to be done. We can all be laborers together with God and then with Jesus say—"I have accomplished the work which Thou gavest me to do."

BOOK REVIEWS

The Lutheran Church in America, by Abdel Ross Wentz. United Lutheran Publication House, Philadelphia, Pa.

This book is a valuable contribution to the history of the whole Church, and to the Lutheran Church in particular. The spirit in which the author wrote his history is set forth in the very first line of the first chapter on the book which goes on to say that "the story of the Lutheran

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Church in America cannot be understood apart from the story of American history in general," and also in a sentence in the Introduction to the book which states, and very correctly so, that "the life and work of the Church must not be detached from the social and political environment in which it grew up." In accordance with this purpose, the author divides his history into six periods, as follows: Part 1. In Colonial Times; Part 2. At the Birth of the Nation; Part 3. In the Youth of the Republic; Part 4. The Period of Internal Discord; Part 5. In the Days of Big Business; Part 6. In an Age of Larger Units, and as an introduction to each Part he discusses its political, social and economic background. In every instance the por-

trayal of this background is graphically and succinctly set forth and gives greater interest and force to what follows. At the end of each chapter is given a list of questions, relating to the contents of the chapter, topics for special study, subjects for biography and an extensive bibliography. Its value as a text book is evident at once and pastors who are conducting discussion groups of the history of their denomination must feel greatly indebted to the author for the splendid tool he has placed at their disposal.

The Lutheran Church is fortunate in having a volume on its history that is up to date. Pastors of other denominations may well wish that some historian in their group might perform the same service for their Church. With so much history made in our own denomination in recent years, who will be the man that will compile a similar volume for our own Church? Surely the time is ripe for such an effort.

—P. A. De Long.

A MESSAGE FROM INDIA

(This message of one of the greatest missionaries of our time to the Methodist Sesqui-Centennial in Baltimore should be of value to us all.)

As I stood in the pulpit of Wesley in the City Road Chapel in London, there came home to me the fact of the two great contributions which the Wesleyan Movement gave to the world. One was the fact of Wesley's heart being "strangely warmed in the meeting house". The whole movement was founded upon a fact of inner experience of God which transformed and lighted up the whole of life. From

that moment all else was secondary to this one central thing—a radiant experience of God.

We must continue this line of the succession of the burning heart. The chief business of the Christian Church is to produce the strange moral and spiritual miracle of conversion. When it has lost its power to do this, it has lost its right to live. If God has raised us up for anything, it is for the perpetuating of this miracle. Methodists of America, look to your marching orders, your commission from God—it includes this central fact. Confused and paralyzed men need this today as never before.

The second great contribution of Wesley was his saying: "The world is my parish." There was to be no territorial or racial limitation to his redemptive movement. These two things stand together. One is the experience, and the other is the expression. The experience goes to the depths of the individual's need and extends to the need of the earth's last man. Cool either one, and you kill both.

We, your spiritual children across the seas, from many races and from many classes, ask you to hold to Wesley's vision and to re-affirm that the world is still your parish. But let me ask you to put within that word "world" a deeper content—the world of economic relationships and the world of race and international relationships must be our parish. We must conquer it all for Christ. If this Sesqui-Centennial means the rekindling of the human heart and the re-direction to its world task, then it will be not a celebration—but a revival.

—E. Stanley Jones



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MY WORLD AND MY TASK

(Continued from page 2)

mons of our own choosing to have sway over us until we change our hearts. **We will need faith as never before.** Not faith in the old gods, nor in the new gods of blood, nation, race or tradition—nor in the gods of our denominations—but **faith in the only God!** We will need to live simply, because it is the law of life. We will need to go back to our humble tasks, our occupations, whatever they are. The world's work will need to be done, no matter what happens to civilization. Our fear for what may happen to the social order must not become an alibi for the neglect of our soul's individual call to duty. And personality is the greatest thing in the world, not nations, not races, --and not even Churches.

While the world will hardly ever become a kingdom of God, the individual of integrity and faith can do his part by qualifying the brutal forces of social life with the light and leaven of his person. The changed life offers our one hope.

Indianapolis, Ind.

NEWS OF THE WEEK

Mrs. Henry W. Elson

President Roosevelt in collaboration with General Johnson, has projected a plan for a new national recovery administration that will operate as "a miniature governmental structure within the government itself." The program envisages the establishment of executive, legislative and judicial departments within the NRA and will eliminate the one-man control.

Germany's entire foreign trade, including imports and exports, was put under complete government control Sept. 11 with the announcement by the Economics Ministry's new plan for the reorganization of Germany's trade relations with the world.

"The Grandmother of the Russian Revolution," the famous Russian Socialist, Catherine Breshkovsky, died near Prague Sept. 12 at the age of 90.

Dr. Rexford Guy Tugwell, Under Secretary of Agriculture, sailed Sept. 12 with Paul H. Appleby, Assistant Secretary of Agriculture, to attend the International Agricultural Institute in Rome.

William Lorimer, 73, ex-Senator from Illinois, died suddenly in Chicago Sept. 13.

Governor Albert C. Ritchie, Democrat, and Harry W. Nice, Republican, won the nominations for the Governorship of Maryland at the primaries held Sept. 13.

Estimates of the number of idle in the textile strike is put at 401,132. The number working at 334,957.

Poland has notified the League of Nations that hereafter she will refuse all international collaboration in the matter of protection of her minorities. More than 30,000 persons gathered in Pilsudski Square, the largest in Warsaw, to establish Poland's position as a great power. Britain, France and Italy has given her a sharp reminder of the pledge to the League on Minorities.

In the 4 weeks ending Sept. 1, 597 persons suffered death in automobile accidents reported by 86 large cities, the Bureau of

the Census of the Federal Department of Commerce has announced.

It is said the arms scandal brought out by the investigation in Washington of Senator Nye's committee, has harmed trade in South America.

The AAA will pay \$72,500,000 to cotton growers in October, according to an announcement Sept. 15 by that organization.

The League of Nations Committee voted Sept. 17 to admit Russia to the League. The vote was 38 to 3. Seven who were opposed abstained from voting. Portugal, Holland and Switzerland voted "No." Argentina, Cuba, Luxemburg, Belgium, Panama, Peru and Venezuela abstained.

Disclosure of a further Federal inquiry into the textile industry, with special reference to the earnings and hours of its workers was made Sept. 17 in an announcement that more than 30 agents of the Department of Labor had been sent into New England and the South to obtain information.

China lost Sept. 17 the privilege of eligibility for re-election to a seat in the Council of the League of Nations when the Assembly gave her only 21 of the 34 votes necessary.

Constitution Day was observed in different parts of the United States Sept. 17. The document was signed 147 years ago.

Argentina has dropped the Chaco peace plan. She holds that the League of Nations is alone qualified to act. This action is contrary to the desires of Brazil and the United States, who insist the Chaco war should be settled in America, not in Europe.

Mrs. Cornelia Bryce Pinchot, wife of Governor Gifford Pinchot, has withdrawn as an independent candidate to succeed her husband as Governor of Pennsylvania.

"Endeavour," British contender, defeated the U. S. Yacht "Rainbow" in the first two races.

OBITUARY

THE REV. HENRY T. SPANGLER, D.D.

Dr. Henry Thomas Spangler was born at Myerstown, Pa., on Nov. 14, 1853, and departed this life at Collegeville on Sept. 5, 1934. His early education was gotten in the public schools. As a youth he entered Palatinat College, an institution which flourished in those days in his native town. On the opening of Ursinus College in the fall of 1870 he transferred to this institution and was graduated as valedictorian of the first class in 1873. He immediately entered the Theological Department which had been organized two years before, and was graduated into the ministry at the early age of 22.

His first services in the Church were performed as assistant editor of the "Christian World", published then at Cincinnati, Ohio. Here he was ordained to the ministry of the Reformed Church. After serving two pastorates in Ohio, one at Lancaster and the other at Columbiana, he accepted a call to the Landisburg charge in Pennsylvania. After a highly successful ministry of 4 years at this point he came to St. Luke's Reformed Church

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at Trappe, in 1884, as the successor to Dr. J. H. A. Bomberger, who had resigned to devote all his time to Ursinus College. In the same year Mr. Spangler was elected a member of the Board of Directors of the College, and two years later was made Field Secretary, serving in this capacity while he also served St. Luke's Church as pastor.

The College came to command his major interest, and in 1891 he accepted an appointment as professor of psychology. After the death of Doctor Bomberger, in 1891, and brief administration by Dr. H. W. Super and Dr. George W. Williard, the directors, on July 6, 1893, elected Henry T. Spangler to the presidency of the College. Coming into this position at the age of 40, he devoted his exceptional ability and energy to the work of building up the College.

The period from 1893 to 1904 in which Dr. Spangler served as president of Ursinus was one which required rare courage and leadership. During the more than two decades in which Dr. Bomberger served as president the College was the rallying point for a large section of the Church in a contest over theological problems. These, however, had been nominally settled by a Peace Commission in the early eighties. While the College continued to serve the Church, the time had come when its appeal to the public would have to rest on its merits rather than on any theological position or Church relation. Dr. Spangler early grasped the meaning of this situation. Already the College had been provided with up-to-date equipment in the erection and furnishing of Bomberger Memorial Hall. The new president had been a member of the building committee which had in charge the planning and construction of this building. In a few years' time he converted the old-fashioned College of the founders into a modern institution of higher learning. As vacancies occurred in the faculty, he called men of the newer type from the university graduate schools, and the curriculum was completely revamped and expanded by the establishment of the group system, now in general use but then 20 years ahead of its time.

In shaping the educational policy of Ursinus, President Spangler took counsel of the great leaders of his day, but was especially influenced by Daniel Coit Gilman, president of Johns Hopkins, and Charles W. Eliot, president of Harvard. So strong did he fashion the institution in the establishment of standards and the requirements to be exacted of students that for years the College was far ahead of its educational environment. The enrollment, instead of increasing as would have been expected, decreased. Practically no candidates could meet the admission requirements, and those who were admitted were received with conditions. A gratifying result, however, was the proportion of exceptional scholars turned out and the large number of them who proceeded to graduate study in the universities. Some of the most distinguished scholars produced by Ursinus in its entire history came out of this period.

Feeling that the further development of the College could be conducted better under other leadership, Dr. Spangler resigned the presidency in 1904. Although the remaining 30 years of his life were spent in other and varied pursuits, his interest in Ursinus College never abated. He continued as a member of the board which took special note of his 50 years of service on Founders' Day, March 8, 1934. The degree of D.D. was conferred on him by Heidelberg College at Tiffin, Ohio, in 1893, and that of LL.D. by Ursinus College in 1928.

In 1876 he married Marion E. Bomberger, daughter of the founder and first president of Ursinus College. Her death occurred in 1915. He is survived by Dr. Ralph H. Spangler and George B. Spangler, both of Philadelphia, and Miss Marion G. Spangler, of Collegeville.

Funeral services were conducted in Trinity Church, Collegeville, on Saturday, Sept. 8. There was a large attendance of ministers and friends. In accordance with a view expressed by him some time in advance of his death, no addresses were delivered. An impressive scene was the arrival late of Dr. Franklin F. Bahner, 85 years of age, of Erie, Pa., the only surviving classmate of Dr. Spangler, who on entering the Church during the closing sentences of the service, proceeded to the chancel and stood with bowed head by the casket. Those who took part in the service were the Rev. J. H. A. Bomberger, a nephew, of Wheeling, W. Va.; President George L. Omwake, of Ursinus College; Dr. John Lentz, pastor of Trinity Church, and the Rev. Arthur C. Ohl, pastor of St. Luke's Church, Trappe, of which the deceased was a member. Dr. Bahner recited a hymn and pronounced the benediction at the grave. —G. L. O.

MRS. E. A. ZIEGLER

Mrs. Rebecca J. Ziegler, wife of Dr. Edwin A. Ziegler, director of the Forest Research Institute, Mont Alto, Pa., died at their home July 8, aged 52 years.

Mrs. Ziegler was intelligently interested and active in the things which pertained to the higher life of the community and the work of the Church; she was for many years a member of Zion Church, Chambersburg, and attended the services as regularly as distance permitted, but was also actively identified with the work of a local Church of Mont Alto as a teacher in the Sunday School and otherwise. She was a reader of the "Messenger", for it was a regular visitor in both her parents' and her own home.

She was active in the work of the Missionary Society of her Church; had served as president of the W. M. S. of Mercersburg Classis and at the time of her death was vice president of that organization. She was a veritable "Epistle of Christ, not written with ink, but with the spirit of the living God." Hers was a rich devotional spirit and an undaunted faith which enabled her to carry on heroically during her illness, and endeared her to all who knew her.

Funeral services were held at the home at Mont Alto Tuesday afternoon, July 10, in charge of her pastor, Rev. Dr. I. W. Hendricks, assisted by the pastors of two of the local Churches, and another service was held Wednesday forenoon in the Reformed Church at Rebersburg, which was the parental home of both Dr. and Mrs. Ziegler, the pastor, Rev. A. J. Miller, assisting in the service. Burial was in the adjoining cemetery.

Mrs. Ziegler's maiden name was Rebecca Jane Moyer. Besides her husband there survive her the following sisters and brothers: Mrs. Henry R. Kreider, of Toledo, Ohio; Mrs. Flora Limbert, of Tyrone, Pa.; Mrs. Sara Bray, of Drums, Pa.; J. N. Moyer, of Rebersburg, Pa.; and J. K. Moyer, of Binghamton, N. Y.

Mrs. Ziegler was a member of the Alumni Association, Allentown College for Women, and of the Bloomsburg Teachers' College. She taught school before her marriage in Columbia County near Millville, and in Center Hall, Pa.—I. W. H.

MRS. J. F. HOLTZMAN

St. Paul's Church, Edinburg, Va., lost one of its most consecrated and devoted members in the death of Mrs. J. F. Holtzman, on June 9, 1934, after an illness of nearly ten months. Funeral services were held at the home on June 9, with her pastor, Rev. O. B. Michael, S.T.D., in charge, assisted by Rev. J. Silor Garrison, D.D., and Rev. J. Philip Harner, former pastors, and burial was in the Cedarwood Cemetery, Edinburg. Mrs. Holtzman was the daughter of the late George W. and Mary (Bennett) Lantz, and was born on July 28, 1867, on Lakeview Farm, near St. John's Church, Harburg. In infancy she was baptized by the late Rev. St. Johns

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Rinker in Zion Union Church, and in youth confirmed in the same Church, now St. John's Reformed, by Henry Talmhelm. Later upon her marriage she moved her membership to St. Paul's Church, Edinburg. On Sept. 26, 1889, she was happily married to Mr. J. F. Holtzman, of Edinburg, Rev. Henry Talmhelm, officiating. To this union were born 4 children: George, Mt. Jackson; Harry, Edinburg; Marguerite, Atlanta, Ga., and William, Mt. Jackson. For many years Mrs. Holtzman was the beloved teacher of the Young Ladies' Sunday School class and for 12 years the efficient president of the W. M. S. of St. Paul's Church. "Blessed are the dead who die in the Lord."—O. B. M.